The Brethren Evangelist.

PUBLISHED AT THE BRETHREN PUBLISHING HOUSE.

"Let Us go on Unto Perfection."

TERMS, $1.50 PER ANNUM IN ADVANCE.

VOLUME X. ASHLAND, OHIO, NOVEMBER 21, 1888. NUMBER 47.

Pater Omnipotens—Eucharistic.

Our Father, God, of kings the King,
The Eternal Sacrifice we sing,
While heaven with earth rejoices;
The saving sacrifice foretold,
The Paschal Lamb, the rescued fold,
With gladsome hearts and voices.

Behold, from Thine uplifted throne
Thy gifts, the glory all Thine own,
The pledge of our salvation!
The Manna—Bread, the Blessed Wine,
The sacrifice complete—Divine,
For men of every nation.

And ours, with ransomed Israel,
The joy in Thee no tongue can tell,
Nor pain nor grieving sever;
The sacrifice we plead: we praise,
For Christ and Lord, through endless days,
Thy gracious love forever.

Receive, Eternal king of Kings!
With lands and lives, these offerings,
Our bounden, due thanksgiving!
And may Thy Holy Ghost renew
Our soiled lives with cleansing dew,
In Christ forever living. Amen.

—The Churchman.

From New Mexico.

On October 5th, I bade adieu to Roanoke, Virginia, and the dear ones there. It was not an easy matter to say adieu, for from first to last the Roanoke brethren were so good and kind to me that I shall never forget them—"while memory sad, has the power to renew." A few days before leaving, Bro. Christian and Edward Nininger and their good wives presented me with a new suit of black clothes, made to order by our beloved Bro. H. Cassel, of Philadelphia. For the information of Brother Cassel and his patrons I will say that it is the neatest fitting suit I ever strutted in. Bro. Cassel, you should have charged full price for that suit, for the Nininger's have lots of stamps and big hearts. The Roanoke brethren were not anxious to get rid of my humble services as "we had lived and loved together from the first to the last day." The fact was that I had received many kind letters inviting me to visit New Mexico and I decided to do so. Accordingly I stepped on board the train and continued my journey until I arrived in Kansas City, where on Sabbath I preached the gospel and on the following Tuesday morning again went on my way rejoicing. Arrived at El Paso, Texas on Saturday noon, remained there and at Hatches Station on the Southern P. R. R., for a season and after that came here. I am living in a mining town where as they express it, things are booming. I arrived in the morning and before night had made the acquaintance of some of the pious people and citizens generally. There is a whole souled, happy-go-lucky air about things generally, and I can truly say I have found a generous kind hearted, sociable people here from many of the states, Canada and Europe. They dig gold and silver here and plenty of it, and when they get it turned into coin they spend it freely. They don't know anything about being stingy. We have many people here from Canada (my own country) and from the states who are intelligent, cultivated, kind hearted Christian ladies and gentlemen. Their kindness to me is something remarkable, and what is more remarkable is that at my meetings people of all the different denominations represented here attend, and do all in their power to make the meetings a success. Our Methodists and Scotch Presbyterian friends from Canada I think out number the others, but as we have no sectarian devil in the camp and don't want any, we just simply worship together as Christian ladies and gentlemen. Our Roman Catholic friends attend punctually, and some of the intelligent and gentlemanly young men that are almost every night at our meetings are Catholics. There is no church building here except one Roman Catholic church, and I think most of those who attend worshop at this church are Mexicans. Our meetings are held every night in the week and on Sabbath afternoon. So far all of our meetings have been held in private houses except one. Last Lord's day I preached in the afternoon in the new hotel which is a large building. Had a good congregation of attentive listeners. There are several hotels and restaurants here and I should think ten or a dozen saloons where strong drink is sold. At one of these places, I am told the proprietor has said that he would suspend his business for a reasonably short space of time to give me an opportunity to preach the gospel in his bar room. I intend to accept his invitation. At another place where strong drink is sold, the proprietor received me with great kindness and suggested that he would close his bar room on Sabbath while I was preaching the gospel. At the hotel where I board, I am treated with respect by everybody. The gentleman who owns the hotel like myself is a Scotch Canadian. "Birds of one feather will flock together." There is a bar in the house where strong drink is sold, and my friend who owns the hotel and his bar tender Jim, are evidently kind hearted people, as there is a tame mouse behind the bar who is allowed to do pretty much as he likes. The mouse and I see each other frequently when I go to get a drink of water. (I say water for fear that some of your readers might think I had other business at the bar). I have lived almost fifteen years without ever tasting a drop of strong drink as a beverage, and I have no fears for myself in regard to falling. God's grace is sufficient for me.

I borrowed $50 for which I gave my note in order that I might pay my way to New Mexico, so you see my faith was strong in regard to coming to New Mexico. I dreamed while in Philadelphia about being in New Mexico, dreamed about it while at Roanoke, Va., dreamed of it again while at ElPaso, Texas, where I first heard of this part of New Mexico through some good people in ElPaso who had formerly lived here. I am glad I came here. God sent me. I have a work to do here, and am going to do it with his help before I leave. I have a pile of letters from Philadelphia, Virginia and other places which it is impossible for me to answer at present, as I have not the time at my disposal. If my ministerial brother in Pennsylvainia who wrote me to get him a charge, will just buckle on the whole armor of the Lord and come here, I'll find him all the work he can do, and the people will take good care of him.

I hereby return my sincere thanks to Bro. George McClaiz of Philadelphia for the $10 he sent me while at El Paso. All right George I'd rather have the money than the watch. One good turn deserves another. Therefore George, raise me another X as soon as you conveniently can. I am pleased to learn from Bro. Harry Cassel, of Philadelphia that an effort will be made in Philadelphia to raise me some missionary aid. I hope the friends at Philadelphia, Roanoke, Virginia, South Bend, Ind., etc., will help me while here. I shall not need any outside help long. We are putting up a large building 24 by 48, which is to be used for school and church purposes. We expect to be into it soon. The foundation is laid and the work is to go on, etc. God bless you all.

ELDER JERROLD.

Progressiveism.

What Others Think.—Some time since while Bro. C. E. Deffenbaugh and myself were coming home from a trip on College business, we engaged in conversation with an old gentleman on the train. He seemed to be acquainted somewhat with our church and her distinctive teachings and manifested some interest in our success. Said he, "You are right. You people are right and will win."

Said a young man of intelligence to me the other day, "I attended your communion and love feast on last Saturday evening. I had never been at your meetings nor had I seen the observance of the ordinances as you practice them. I must say that you are right. You have the gospel for your mode of worship. Your services were the most solemn I ever witnessed."

Some time ago I conducted a communing meeting in a community where the German Baptists also have an organization. Several of them attended our meeting, and among them one of the leading members and also an elder. After the services, in conversation with them, both said they were well pleased with the service. "And," said one of them, "you are right. We (G. B's and Brethren) both practice the same and believe the same and I don't see why we can't be together." And this very German Baptist brother was one of the bitterest opposers of Progressiveism in its infancy and during the reorganization of the church.

These testimonials came unbidden and unlooked for. Courage, brethren, courage; we are grandly gathering might.

How We Compare.—I have just read the minutes of the annual convention of the Evangelical Lutheran church, composed of the joint Synod of Ohio and other states. I glean the following facts from the parochial report of 1887 and 1888. In this, the first district, there are 28 pastors, 67 congregations and 3 charges. I notice that there are only two mission stations, while in the sixty-seven congregations but thirty-four adults were baptized. And in the largest charge under one pastor, having 575 confirmed members, only 288 communed during the past year.

Sometimes we get discouraged. We think we are doing comparatively nothing, while we can and ought to do more, yet when we compare the work of our church with that of others we are not far behind after all. I have heard some of our members say, "If we only had more accessions; we are losing instead of gaining ground," etc., *ad infinitum*. But when I read the above report, I said, "The Brethren church is doing equally as well. Give us 67 congregations, live, energetic congregations and 28 consecrated ministers, let them work for one year with untiring zeal for the Master, what a result at the end of such a year's work. Two mission stations? Yes, two dozen and four! Thirty-four adults baptized? Yea, a score times 67!

Up, up, the night is far spent. The day is at hand. Our success is now nearer than when we first began. The above is the desideratum of united work. It is no wild fancy or mere child talk. Arouse ye sleepers! Where are the church members that will respond? Where are twenty-seven of my ministerial brethren that will respond? "For now is our salvation nearer than when we believed."

A Will and the Way.—Last Saturday evening, Nov. 3rd, being the time set by the brethren of Mt. Zion for a communion meeting, Bro. Samuel Deffenbaugh and myself set out for Bremen on the morning of the above day. We soon arrived at our esteemed Bro. Eli Hufford's home. But here we were met with a seeming difficulty. We had about eight miles to the place of worship yet. The day before the dark clouds had hovered over us and the rain descended in torrents, so when we came to Bremen we found the Rush Creek bottom submerged. The question was how to get to Mt. Zion. But 'tis said that "where there's a will there's a way." Bro. Hufford had a will and we soon found ourselves on the way. For a mile or more we drove through water, sometimes shallow, then quite deep; sometimes smooth "backwater" then again swift currents. We had to keep in the middle of the road, for on the side was a deep ditch. But Bro. H. was acquainted with the road; he had gone over it before. Then by winding around the hills for several hours, we came to the church.

We had a grand meeting, a spiritual repast, a foretaste of the heavenly feast. We were sorry that all could not get to the meeting on account of high water, but we should not forget that God sendeth the rain, both the early and the later each in his due season.

Let us learn this lesson: Bro. Hufford had a will to go and found the way, and at the end of the way we received a blessing. All are surrounded by the turbulent waters of life. Every individual that has a will can find the way. Christ is our guide. He is acquainted with the road. We must follow him right in "the middle of the King's highway." At the end is a blessing—life eternal.

J. ALLEN MILLER.

Glenford, O., Nov. 9, '88.

From Bro. Nicholson.

I held a few meetings southwest of Robison in Brown Co., Kansas, near Bro. Jaques, a few weeks a go. The meetings were well attended and a good interest manifested. The immediate result, one by baptism. The prospect for a Brethren church at this place is quite good. A minister is needed very much to preach for this people. A business meeting was held while I was with them. The result was that Bro. Theo. Jaques was chosen to lead their prayer meetings and Bro. A. Cresamore to get a minister to preach for them. Their prayer meetings are to be held every Sunday. God bless their meetings.

It has been asked why I was not at our State Convention held at Poney Creek, Oct. 10 and 11. The reason is I was engaged in holding the above named meeting near Bro. Jaques at the time; therefore could not be at the convention. I wrote Bro. Yoder a letter at the time stating my reasons why I could not be present. But for some cause my name was not mentioned in the report of the convention.

Church matters are passing on very pleasantly. I preach two discourses every Sabbath. Our meetings are well attended. In a few weeks I expect to commence a protracted meeting at the Little Chapel, which will continue some two weeks.

My wife left Hamlin, Kansas, last Tuesday for Hudson, Iowa. I rejoiced that Bro. S. H. Bashor's labors were crowned with success in Iowa, but sorry that the hand of affliction has been laid on him. The good Lord bless him with long life and health that his days may be many in the service of the Master.

J. NICHOLSON.

Morrill, Kansas, Nov. 16, 1888.

The Lady Godiva must have had exceptionally long hair since it completely concealed her lovely person. Since Ayer's Hair Vigor came into use such examples are not so rare as formerly. It not only promotes the growth of the hair, but gives it a rich, silken texture.